

Sins and Their Punishments

By

Imaam Ibnul Qayyim al-Jawziyyah

Translated by:

Rasheed Salahud-din & Abu Aaliyah Abdullah ibn Dwight Battle

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Publisher's Introduction

إِنَّ الْحَمْدَ لِلَّهِ تَحْمِلُهُ وَتَسْتَعِينُهُ وَتَسْتَغْفِرُهُ، وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا
هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is due to Allaah, the Most High. We seek His aid and we ask His forgiveness. We seek refuge with Allaah from the evils within ourselves and from our wicked deeds. Whomever Allaah has guided none can misguide, and whomever Allaah has allowed to be misguided, none can guide him. I bear witness that there is no deity worthy of worship except Allaah who is alone with no partners; and I bear witness that Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا

تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

"Oh you who believe fear Allaah as he has the right to be feared and do not die except as Muslims."

[Soorah Aali 'Imraan 2: 102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ

نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا

كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ

وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“Oh mankind! Fear your Lord who created you from a single soul and created from that soul its mate and spread from them many man and women, and fear Allaah from whom you seek your rights and do not cut off family ties. Verily, Allaah is an Ever-Watcher over you.”

[Sooratun-Nisaa (4): 1]

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا

سَدِيدًا ﴿٥﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿٦﴾

“Oh you who believe! Fear Allaah and speak the truth. Your good deeds will be accepted and your sins forgiven and whoever obeys Allaah and His Messenger has indeed achieved a great victory.”

[Sooratul-Ahzaab (33): 70-71]

فَأَمَّا بَعْدُ:

فَإِنَّ أَصْلَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ

مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ يَدْعَةٌ وَكُلُّ يَدْعَةٍ وَكُلُّ ضَلَالَةٍ فِي النَّارِ، أَمَّا

بَعْدُ:

To Proceed:

Verily, the most truthful speech is the book of Allaah, the best guidance is the guidance of Muhammad (ﷺ) and the worst of affairs are newly invented affairs as every newly invented affair is an innovation, every innovation is a straying and every straying is in the Fire.

What you have before you is a marvelous work from the *Imaam*, the scholar, who was known as Ibnul-Qayyim al-Jawziyyah. He was born Muhammad ibn Aboo Bakr ibn Ayyoob az-Zar'ee ad-Dimashqee, ash-Shamsud-Deen ibn Qayyim al-Jawziyyah (691 AH-751 A.H). He was born in a town near Damascus, Syria.

He was raised in a house of knowledge and he began his studies with his father. Then he went on to study in Damascus and from there he became a student under Ibn Taymiyyah in 712 AH. He remained with Ibn Taymiyyah until the death of his teacher in 728 AH. For those 16 years, he assisted his teacher in defending the *Sunnah* and was jailed with his teacher on more than one occasion.

He did not show preference towards any particular *Madhab*; rather he had a firm inclination towards the *Sunnah*, and he firmly defended the 'Aqeedah and way of the *Salafus-Saalih*.

Ibnul Qayyim was a sea of knowledge, as shown by his many monumental works as well as by the students he had under his tutelage.

The *Imaam* wrote many books, known for touching the heart of those who read them, thereby giving those who were entranced in his writings a deeper understanding of their purpose.

Some of his well known students were *Imaam adh-Dhahabee*, *Imaam Ibn Kathir*, *Imaam al-Haafidh Ibn Rajab*, May Allaah bless them all.

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We saw it fit to publish this excellent treatise 'Uqoobaatudh-Dhanoob because of the growing misgivings or misunderstandings of sins and the effects of sins amongst the *Ummah* of Muhammad (ﷺ).

Contained in this book are some narrations that were considered weak by Imaam Naasiruddeen al-Albaanee (رحمته الله). There is an issue of difference of opinion amongst the scholars concerning the usage of weak narrations. Those who view its permissibility state the following conditions:

1. The *Hadeeth* should not have extreme weakness.
2. The *Hadeeth* has to be in accordance with a general principal in the *Sharee'ah*.
3. It cannot be believed that this *Hadeeth* is ascribed to the Prophet (ﷺ).

Those who view its impermissibility, such as Imaam al-Albaanee (Rahimahullaah), utilize arguments such as:

"It is agreed upon by the scholars of *Hadeeth* that an unauthentic *Hadeeth* only benefits speculation and speculation as Allaah says,

﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾

'Indeed, speculation does not enrich the truth in anything.' Sooratul-Yoonus (10): 36, and as in the *Hadeeth* related by Imaam al-Bukhaaree and Imaam Muslim, "Beware of speculation since speculation is the most despicable of *Hadeeth*." And the *Hadeeth* in *Tirmidhee* that is graded *Saheeh* by Imaam al-Albaanee, "Fear relaying *Hadeeth* on me except that which you have knowledge of." For further details refer to the introduction of *Saheeh al-Jaami' as-Sagheer* by Imaam al-Albaanee (رحمته الله) (p. 44 - 55)

Section 1

The Happiness of the Righteous and the Misery of the Wicked; the Acts of Both of Them and Their Outcome

Allaah chooses the best of species from among all the species in creation. He loves only good. He only accepts the deed, speech, and alms giving that are good. Therefore, the best of everything is the choice of the Most High.

As for Allaah's creation, there are two types. For this reason, a title signifying the happiness of the servant and his misery has been selected. In the life of the good servant, the only thing suitable for him is good. Nothing pleases him except this. He is soothed by and his heart is content with good. Furthermore, to his benefit, the goodly speech (from him) is the only speech that ascends to Allaah and it serves as an effective shield against indecent speech.

Tafahhush (obscene and disgusting language) includes:

- Lying
- Backbiting
- Bearing false witness
- Tale carrying
- Evil talk
- Etc.

Accordingly, the righteous servant is accustomed to the best of actions. They are the deeds that of which their good is in accordance with the natural disposition, and is in conformity with prophetic legislation. At the same time, the sound mind attests to it. Thus, it agrees with the legislation, the intellect, and the *Fitrah*. For example, the worship of Allaah without associating partners to Him is compatible to the natural disposition of man.

The worshipper prefers the pleasure of Allaah to his own desires. He devotes his energy and efforts to Him. The servant does

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The worshipper prefers the pleasure of Allaah to his own desires. He devotes his energy and efforts to Him. The servant does

whatever good he is able to do for Allaah's creation. Therefore, he shows love towards the creation in a way that he would like them to show affection towards him. He treats them the way that he would like to be treated. He calls them by the names that he likes to be called. He advises them with advice that he would give himself. He chooses for them that which he would choose for himself.

He bears their harm and injury although they may not tolerate his. He refrains from defaming their honor and he does not seek retaliation when he is slandered. If he sees good in them, he spreads it and if he sees evil he conceals it. He establishes excuses for them within his ability without nullifying the *Sharee'ah*. The obedient worshipper does not contradict the commands and prohibitions of Allaah. Along with that, he has good and righteous character. He possesses virtues such as forbearance, dignity, tranquility, mercy, patience, and fulfilling promises.

In addition to these noble traits, he is also gentle-natured and truthful. His chest is safe from rancor, deception, malice and envy. He possesses humility towards the people of *Eemaan* (faith) but he is firm and unwavering towards the enemies of Allaah. At the same time, he safeguards himself from having to surrender and humble to anything other than Allaah. Forgiveness, bravery, generosity, morality are all virtues that comply with the *Sharee'ah*, *Fitrah*, and intellect.

Moreover the good servant prefers the best food. This is the wholesome, healthy, lawful food, which provides the body and soul with the best nutrition. Likewise, in his selection of wives, companions and even fragrances, this person only desires the best and most suitable. As a result, his soul, body, character, actions, speech, food, drink, clothing, marriage, his associates, and his final resting place are all good.

For this Allaah says,

﴿الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

"Those whose lives the angels take while they are in a pious state (i.e. pure from all evil and worshipping none but Allaah alone) saying (to them), '*Salaamun 'Alaykum* (peace be on you), enter you (into) Paradise, because of (that good) which you used to do (in the world)."

[Sooratun-Nahl (16): 32]

Allaah also said,

﴿سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾

"Peace is upon you, you have done well, so enter here to abide therein forever."

[Sooratuz-Zumar (39): 73]

Allaah the Most High has also said:

﴿الْحَبِشَتُ لِلْحَبِشِينَ وَالْخَبِيثُورُ لِلْخَبِيثَتِ وَالطَّيِّبَتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَتِ﴾

"Bad statements are for bad people and bad people are for bad statements. Good statements are for good people and good people are for good statements."

[Sooratun-Noor (24): 26]

This *Aayah* has explained that the righteous women are for the righteous men and that the impious women are for the impious men. In addition, as a rule, the verse extends to other things as well. Good speech and good deeds are fitting for the upright. Indecent speech and indecent actions are suitable for the unrighteous. Allaah has gathered all of the good and placed it in the Paradise and all of

whatever good he is able to do for Allaah's creation. Therefore, he shows love towards the creation in a way that he would like them to show affection towards him. He treats them the way that he would like to be treated. He calls them by the names that he likes to be called. He advises them with advice that he would give himself. He chooses for them that which he would choose for himself.

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In addition to these noble traits, he is also gentle-natured and truthful. His chest is safe from rancor, deception, malice and envy. He possesses humility towards the people of *Eemaan* (faith) but he is firm and unwavering towards the enemies of Allaah. At the same time, he safeguards himself from having to surrender and humble to anything other than Allaah. Forgiveness, bravery, generosity, morality are all virtues that comply with the *Sharee'ah*, *Fitrah*, and intellect.

Moreover the good servant prefers the best food. This is the wholesome, healthy, lawful food, which provides the body and soul with the best nutrition. Likewise, in his selection of wives, companions and even fragrances, this person only desires the best and most suitable. As a result, his soul, body, character, actions, speech, food, drink, clothing, marriage, his associates, and his final resting place are all good.

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عَلَيْكُمْ أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

"Those whose lives the angels take while they are in a pious state (i.e. pure from all evil and worshipping none but Allaah alone) saying (to them), '*Salaamun 'Alaykum* (peace be on you), enter you (into) Paradise, because of (that good) which you used to do (in the world)."

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﴿الْحَيِّثُ لِلْحَيِّثِينَ وَالْخَبِيثُ لِلْخَبِيثَاتِ

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the evil He has placed in the Hell-fire. There are three dwellings:

1. An abode devoted to the obedient men and women that are prohibited to those who are disobedient. It is *Jannah* and it contains all that is good.
2. Then there is the place devoted to the disobedient men and women. No one enters this except the wrongdoers. It is the Hell-fire.
3. The residence consisting of both the righteous and unrighteous residing together is the *Dunyaa*. Trials and tribulations occur within this dominion on account of the mixture of the opposites. This (situation) is the result of the divine wisdom of Allaah.

However, on the Day of Resurrection Allaah distinguishes between the good and bad. He places goodness and its people in a place alone, free of the company of the wicked, and He appoints for the wicked their place wherein they are alone, separated from the company of the good. Allaah brings forth the rewards and punishments of these two parties based on their deeds. Subsequently, He makes the good speech; righteous deed and fine character the fountainhead of the happiness and pleasure of the virtuous. On the other hand, the statements, deeds and character of the wicked are the source of their punishment and agony.

The Most Just establishes their evil doing as the greatest cause of their evil outcome. In this decree, Allaah displays profound wisdom. He exhibits knowledge, justice and mercy in order to show His enemies that they are the liars and fabricators. No messengers have come except with truth.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ
يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

"And they swear by Allaah their strongest oaths, that Allaah will not raise up him who dies. Yes, a promise upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ and those who disbelieved may know that they were liars."

[Sooratun-Nahl (16): 38-39.]

What this intends, is that Allaah has made happiness and misery two descriptions (that the servant) is known by. Happiness is good and is befitting only of good. Nothing comes and emanates from the righteous except good. The wretched one is evil and nothing suits him except evil. Nothing comes from him except evil. The wicked person's heart illustrates its evil on the tongue and limbs of its owner. The good of the righteous person originates from his heart to his tongue and limbs. However, at times, these two elements exist together (in the heart) of an individual.

Thus, the dominant characteristic determines to which people the individual belongs. If Allaah intends goods for him, He purifies him of his evil traits before the Day of Judgment. As a result, this servant reaches Allaah on that Day, pure and in no need of cleansing by the Fire. He has been cleansed by his sincere repentance and good deeds; he stands before his Lord free of sin. The duration for dwelling in the Fire of this category of people is dependent upon the quickness of the removal of their evil or the slow-paced removal of their evil. Those whose wickedness is removed quickly and their souls are purified are among the first to exit the Fire and to receive a goodly compensation. Indeed your Lord is not a wrongdoer toward His servants.

the evil He has placed in the Hell-fire. There are three dwellings:

1. An abode devoted to the obedient men and women that are prohibited to those who are disobedient. It is *Jannah* and it contains all that is good.
2. Then there is the place devoted to the disobedient men and women. No one enters this except the wrongdoers. It is the Hell-fire.
3. The residence consisting of both the righteous and unrighteous residing together is the *Dunyaa*. Trials and tribulations occur within this dominion on account of the mixture of the opposites. This (situation) is the result of the divine wisdom of Allaah.

However, on the Day of Resurrection Allaah distinguishes between the good and bad. He places goodness and its people in a place alone, free of the company of the wicked, and He appoints for the wicked their place wherein they are alone, separated from the company of the good. Allaah brings forth the rewards and punishments of these two parties based on their deeds. Subsequently, He makes the good speech; righteous deed and fine character the fountainhead of the happiness and pleasure of the virtuous. On the other hand, the statements, deeds and character of the wicked are the source of their punishment and agony.

The Most Just establishes their evil doing as the greatest cause of their evil outcome. In this decree, Allaah displays profound wisdom. He exhibits knowledge, justice and mercy in order to show His enemies that they are the liars and fabricators. No messengers have come except with truth.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ
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لَا يَعْلَمُونَ ﴿٢٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي تَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٢٩﴾

“And they swear by Allaah their strongest oaths, that Allaah will not raise up him who dies. Yes, a promise upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ and those who disbelieved may know that they were liars.”

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As for the *Mushrik*, he is evil. His very nature is evil. It is an evil that is not purified by the Fire. To the contrary, if he (the *Mushrik*) were to leave the Fire he would return to the previous condition that he was in (i.e. evil). He is like the dog when he enters the river and then he exits.

As for the pious believer, he is free from this wickedness. The Fire is prohibited for him. At that time there is nothing in him that requires his being purified by the Fire.

Glory be to Him whose wisdom exceeds the hearts and minds (of men and *Jinn*). The natural disposition of man and his intellect bears witness that Allaah is the best of judges, Lord of all the worlds and that there is no deity worthy of worship except Him.

Section 2

The Testimony that There Is No Deity Worthy of Worship Other Than Allaah, its Meaning, its Virtue, its Heart and Soul and its True Essence, The Abiding by it, its Description in the Heart and the Happiness of its People

Allaah has said about Ibraheem:

﴿ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنْتُمْ
وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ
الْعَالَمِينَ ﴿٧٧﴾ ﴾

"Do you observe that which you have been worshipping you and your ancient fathers? Verily, they are enemies to me, except the Lord of the Worlds."

[Sooratush-Shu'araa (26): 75-77]

In other words, this friendship to Allaah is not valid unless there is hostility (towards *Shirk* and its people). Verily, allegiance is to Allaah alone. There is no allegiance except by disassociation from everything that is worshipped other than Allaah.

Allaah says:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُؤُا مِنْكُمْ وَمِمَّا

As for the *Mushrik*, he is evil. His very nature is evil. It is an evil that is not purified by the Fire. To the contrary, if he (the *Mushrik*) were to leave the Fire he would return to the previous condition that he was in (i.e. evil). He is like the dog when he enters the river and then he exits.

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وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ
الْعَالَمِينَ ﴿٧٧﴾ ﴾

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Allaah says:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءَاؤُكُمْ وَمِمَّا

تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ

الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا

بِاللَّهِ وَحْدَهُ ﴿٤﴾

"Indeed there has been an excellent example for you in Ibraheem and those with him when they said to their people, 'Verily we are free from you and whatever you worship besides Allaah, we have rejected you and there has started between us and you hostility and hatred forever -until you believe in Allaah Alone.'"

[Sooratul-Mumtahanah (60): 4]

Also He says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا

تَعْبُدُونَ ﴿٦٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٦٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٨﴾

"And remember when Ibraheem said to his father and his people, 'Verily I am innocent of what you worship, except Him who created me and verily He will guide me.' And he made it a Word lasting among his offspring, that they may turn back."

[Sooratuz-Zukhruf (43): 26-28]

Allaah has made allegiance to Himself and rejection of false gods a lasting word, which has been inherited by the Prophets, and those

who follow them. This word is, "there is no deity worthy of worship except Allaah." It is the declaration that the Prophet Ibraheem left as a legacy for his followers until the Day of Judgment.

The heavens and the earth have been erected upon this *Shahaadah* (Testimony). *Al-Faatir* (the Creator) created all of creation in accordance with this word and laid down the foundation of religion upon it. The swords of *Jihaad* are drawn because of it. The declaration of the *Shahaadah* is the sole right of Allaah over all His servants. It is the Guardian Word that safeguards the blood, wealth and progeny in this life and it serves as a savior from the punishment of the grave and the Fire in the next. It is a proclamation which only the ones who utter it in this life, will enter Paradise.

It is a rope. He who does not cling to it, does not reach Allaah. It is the word of Islaam and the key to the Gardens of Peace (Paradise). On account of it, people are divided into (categories of) misery or happiness, accepted or rejected. Due to this testimony of Allaah's worthiness of worship, *Kufr* (disbelief) has been separated from *Eemaan* (belief). The place of happiness has been distinguished from the place of humiliation and misery. The *Shahaadah* is a pillar that upholds the obligations and *Sunnah* acts of this religion. Whosoever's last words are, "There is no deity worthy or worship but Allaah," enters the Paradise.

The heart and soul of this statement is the worship of Allaah, alone, through praise and glorification of His beautiful names. We are to have love for Him due to His greatness and sublimity. Derived from its core is the fear of Allaah's punishment and the hope for His reward. In addition, the result of this is dependency upon Allaah, constant turning to Him in repentance and being desirous of His good and terrified of His punishments. This servant loves Allaah alone and loves that which Allaah loves. He loves the beloved to Allaah because it is a means for increasing his love for His Lord. The obedient one only depends upon Allaah and asks Him for his needs. The servant fears *Ar-Rahmaan* alone. He swears by Allaah's names only. His repentance is solely to Allaah and he does not obey

تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ

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تَعْبُدُونَ ﴿٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

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anything other than His commands. The servant does not appeal for help in times of difficulty or take refuge in anything other than Allaah.

He only prostrates to Allaah. He sacrifices his food in the name of Allaah. All of this is unified upon one word — that word is, "There is nothing which deserves worship except Allaah." This is the essence of the *Shahaadah*.

Because of this word, the Fire has been forbidden to the one who sincerely affirms it. It is impossible for the person who sincerely acts in accordance with this word to enter the Fire.

As the Most High has said,

﴿وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ﴾

"And those who stand firm in their testimonies."
[Sooratul-Ma'aarij (70): 33]

He stands firm in his testimony outwardly and inwardly with all of his heart and soul.

The degree of the testimonies of the people varies. There are those whose testimony is like a corpse. There are others whose declaration of faith is asleep. When it is aroused, it is awakened. From amongst the people there are those whose testimony is lying down. Then there are those whose *Shahaadah* is nearly standing. In the heart, this declaration of Allaah's worthiness of worship is comparable to the soul's position in the body.

In an authentic *Hadeeth* the Prophet (ﷺ) said,

"إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَبْدٌ عِنْدَ الْمَوْتِ إِلَّا وَجَدَتْ رُوحَهُ
لَهَا رُوحًا."

"Verily I know a word that no servant says it at the time of death except that his soul finds ease."¹

The life of the soul is contained in the life of this word, just as the life of the body is in the existence of the soul.

Furthermore, just as the one who dies upon this word will be in the Paradise moving about, the one who lives his life according to its true meaning and acts accordingly, his soul moves about (in the *Dunyaa*) in the finest existence.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ

الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

"But as for him who feared the standing before his Lord and restrained himself from impure evil desires and lust, verily Paradise will be his abode."

[Sooratu-Naazi'aat (79): 40-41]

Paradise is the final resting place for the obedient servant on the Day of meeting with his Lord. It is a Paradise of familiarity, love and intimacy with Allaah and yearning for the meeting with Him. This fortunate soul rejoices and is content with his Lord. In other words, the individual who enjoys a temporary Paradise in this life (because of his obedience to Allaah) will find the permanent Paradise his final resting place in the next life.

On the other hand the individual, whom the permanent Paradise has been made forbidden to, will realize that forbiddance to this Paradise is the worst of prohibitions. However, the righteous will be in a state of happiness even though (in the *Dunyaa*) life was difficult

¹ Musnad Ahmad (no. 187); Ahmad Shakir said the *Isnaad* is Saheeh

for them. Unlike the evildoers who will be in the Hell-fire even though the life of this world was made easy and extended to them.

Allaah says,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

يُؤْمِنُونَ ﴿١٢٥﴾

"Whosoever Allaah wills to guide He opens his breast to Islaam, and whomsoever He wills to be lead astray, He makes his breast closed and constricted."

[Sooratul-An'am (6): 125]

Which blessing is greater than having your chest opened to Islaam and which punishment is bitterer than having your heart closed to Islaam?

Allaah says:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿١٢٦﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

﴿١٢٧﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ

الْفَوْزُ الْعَظِيمُ ﴿١٢٨﴾

"No doubt! Indeed the friends of Allaah, no fear will come upon them nor will they grieve. Those who believed and used to fear Allaah much. For them are glad tidings in this world and in the Hereafter and they do not change the Words of Allaah. This is the supreme success."

[Soorah Yoonus (10): 62-64]

The sincere believer to Allaah is the best of people and the most rewarded in his living condition. Their chest is the most receptive to the truth and their hearts are the happiest. There is a temporary Paradise before the permanent Paradise. The Prophet (ﷺ) said:

"إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا ، قَالُوا يَا رَسُولَ اللَّهِ وَمَا

رِيَاضُ الْجَنَّةِ قَالَ : حِلَقُ الذِّكْرِ ."

"When you pass by the gardens of Jannah graze in them." They said, "O Messenger of Allaah what are the gardens of Paradise?" He said, "The gatherings where Allaah is being remembered."²

² Sunan at-Tirmidhee (no. 3510); al-Albanee graded it as being Hasan

Section 3

Sins: Their Origin, Classifications, and their Types

The root of sins is of two types: the abandonment of the obligatory deeds and the performance of the prohibited deeds. Allaah The Most High, tests *Jinn* kind and Mankind with both of them. With regard to their location, these two kinds of sins are divided into the exterior of the limbs and the interior of the hearts. Also, they are likewise classified with regard to their connection to the rights of Allaah and the rights of His creation. Even though, every right belonging to the creation of Allaah includes a right which in reality belongs to Allaah.

Therefore, these sins are broken up into four groups:

- (Violation of) sovereignty belonging to Allaah
- Shaytaan
- Predatory
- Brutishness

The sins of violating the sovereignty of Allaah include the servant's assuming characteristics that are the sole possession of Allaah, which are not fitting for the creation of Allaah. These characteristics include exaltedness, pride, supremacy, greatness, enslavement of the creation and the like. The association of partners to Allaah stems from this category of sin (*Shirk*). There are two types:

- 1) *Shirk* pertaining to the Names and Attributes of Allaah or the appointment of another god along with Him.
- 2) The servants associating partners to Allaah in his actions. But, at times this second type does not merit his entering into the Fire. However, the deed

that of which the individual has joined partners to Allaah in it, is nullified and not accepted.

Speaking about Allaah, His creation and His affair without knowledge are included in this evil. Therefore, whosoever is from among the people of these (aforementioned) sins have challenged Allaah in His *Ruboobeeyah* or Sovereignty.

As for the Shaytaan: It is to imitate *Shaytaan* by way of envy, injustice, cheating, hatred, malice, deceit, trickery, double-dealing, enjoining disobedience to Allaah while beautifying it, prohibiting obedience to Allaah along with belittling and minimizing it, innovating in His religion, the calling to the innovation and misguidance.

Predatory are the sins of hostility, hatred, the spilling of blood, the pouncing upon the weak and disabled. Corruption of human nature is born out of this category of sin accompanied by arrogance, oppression and hostility.

As for the beastly (brutish) sins, they include gluttony and desire for the fulfillment of the cravings of the stomach and private parts. Adultery, theft, devouring (unlawfully) the wealth of orphans, stinginess, greed, cowardice, restlessness and anxiety all originate from this brutishness.

Note! This category of wrongdoing increases the sins of the human being due to their weakness for the predatory sins (hostility, hatred, shedding of blood, etc.) From brutishness, they enter into the realm of the other groups. Then with the passing of time, the individuals are drawn to them. First, they are dragged into hatred, shedding (each others) blood and preying upon the weak. Thereafter, they begin enjoining disobedience to Allaah, while they prohibit obedience to Allaah and other Shaytaan sins. In the end, they are led into the rivalry with Allaah in His *Ruboobeeyah* (Sovereignty) and *Shirk* in divinity.

He who ponders all of this correctly, the one thing that becomes clear to him is that sins are a corridor for *Shirk*, *Kufr* and contending with Allaah in attributes solely belonging to Him.

The *Qur'aan* and the *Sunnah*, the consensus of the companions, the *Tabi'oon* and the *Imaamate* of knowledge who followed them, all provide evidence that there are major sins (*al-Kabaa'ir*) and minor sins (*as-Saghaa'ir*). Allaah the Most High stated in the *Qur'aan*,

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ

سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ۝ ﴾

"If you avoid the major sins that which you have been prohibited from, We will remove from you your evil and enter you through a noble entrance."

[Sooratur-Nisaa (4): 31]

" الصَّلَوَاتُ الْخَمْسُ ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ ، وَرَمَضَانُ إِلَى

رَمَضَانَ : مُكْفَرَاتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتَنَبْتُ الْكَبَائِرَ . "

"The five prayers, *Jumu'ah* to *Jumu'ah* and *Ramadh*aan to *Ramadh*aan are (all) atonement for (minor sins) when you avoid the major sins."³

The acts of atonement have three degrees:

- 1) The deeds fall short of atoning for the minor sin because of their weakness. In other words, they are deficient because of the weakness of sincerity and the performance of the Muslim.

³ Saheeh Muslim (no. 233)

- 2) On this level, his deeds do measure up to being atonement for one's minor sins, but do not ascend beyond that as a cause of expiation of anything from the major sins.
- 3) The highest level are those acts of atonement carried out which are strong in their sincerity and correctness, such that they expiate the minor sins and some of the major sins.

Furthermore, consider this; the Prophet removes from you a lot of doubt and uncertainty about this matter. In *Saheeh Bukhaaree* and *Saheeh Muslim*, it has been narrated that the Prophet of Allaah (ﷺ) said:

" أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ : فَقَالَ :
الإِشْرَاكُ بِاللَّهِ ، وَعُقُوقُ الْوَالِدَيْنِ ، وَشَهَادَةُ الزُّوْ . "

"Shall I not inform you of the greatest of the major sins? We said, "Yes, O Messenger of Allaah." He said, "The associating of partners to Allaah, disobedience to parents and giving false witness."⁴

Also, in *Bukhaaree* and *Muslim*, the Prophet (ﷺ) said:

" أَجْتَنِبُوا السَّبْعَ الْمَوْبِقَاتِ قِيلَ وَمَا هُنَّ يَا رَسُولَ اللَّهِ : قَالَ :
الإِشْرَاكُ بِاللَّهِ ، السُّحْرُ ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ،
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"Avoid the seven destructive sins!" It was said, "What are they O Messenger of Allaah?" He replied, "The association of partners to Allaah, sorcery, the killing of life that of which Allaah has made *Haraam* (forbidden) except by right, devouring the wealth of the orphan, giving and receiving *Ribaa* (usury, interest), running away on the day of battle and slandering the unaware, chaste believing women."⁵

In another *Hadeeth*, the Messenger of Allaah (ﷺ) was asked:

"أَنَّهُ سَأَلَ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ : " أَنْ تَدْعُو اللَّهَ نَدَاءً وَهُوَ خَلَقَكَ ، قِيلَ ثُمَّ أَي ، قَالَ : أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ ، قَالَ ثُمَّ أَي ، قَالَ : أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ " فَأَنْزَلَ اللَّهُ تَعَالَى تَصْدِيقَهَا " وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ، وَلَا يَزْنُونَ . "

"Which sin is the greatest?" He replied, "To invoke a rival along with Allaah while it is He who created you." It was said, "What is next?" The Prophet said, "To kill your child fearing that he will share in your food." They said, "What follows?" "To commit adultery with the wife of your neighbor."⁶

And, Allaah the Most High, has revealed in conformity with this,

⁵ Saheeh Bukhaaree (no. 2766)

⁶ Saheeh Bukhaaree (no. 4477)

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴾

"And those who do not invoke with Allaah another god and they do not kill the soul which Allaah has made sacred, nor do they commit adultery."

[Sooratul-Furqaan (25): 68]

However, the people do differ concerning the major sins. Namely, is there a limited number? For instance, Aboo Taalib Al-Makkee stated:

I have compiled the major sins based on the statement of the companions and as a result, I have found the major sins to be:

- Four in the heart: *Ash-Shirk*, persistence in disobedience to Allaah, feeling secure from the plan of Allaah, and to despair of the mercy of Allaah
- Four of the tongue: giving false testimony, slandering a chaste woman, sorcery, and uttering a hostile oath
- Three connected with the stomach: drinking intoxicants, devouring wealth of the orphans and *Ribaa*
- Two from the private parts: adultery and sodomy
- Two carried out by the hands: murder and stealing
- One from the two legs: fleeing from the battlefield

- And one major sin connected to the entire body: disobedience to parents

Section 4

From Among the Punishments of Sins

- There is the weakening of the journey to Allaah and the (blessed) abode of the Hereafter.
- There is the stoppage of blessings and the lowering of punishments.
- A servant is living in a state of fear, dread and loneliness.
- The heart is turned away from a condition of healthiness and correctness to that of illness and deviation.
- The heart becomes blind and its light is extinguished.
- The removal of status, honor and respect in the sight of Allaah and His creation.
- A decrease in one's intellect
- The blessings of long-life, provisions, knowledge, deeds and obedience are blotted out.
- The various species of creation confront the servant with injury.
- The servant forgets himself.
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Section 5

The Weakening of the Journey to Allaah

From among the punishment of sins: They (sins) weaken the journey of the heart toward Allaah and the blessed abode of the Hereafter. Sins baffle the heart and obstruct it from its path. In addition, if these obstacles do not dissuade or turn the heart away from its objective, (meaning, Allaah and entering the Paradise are no longer its goal) they (at least) veil this journey, cloud it and the seeker is deterred and turned upside down.

The heart travels toward Allaah according to the strength it possesses. Therefore, if the heart becomes ill on account of sins, the strength, which moves it along, is weakened, (resulting in a weak heart). If the force vanishes entirely, the heart is severed from Allaah by a separation that it will probably not (by Allaah's will) overcome. We seek Allaah's protection from this.

Simply put, sin will deaden the heart, make the heart dreadfully ill or inevitably sap its strength until this weakness leads it to the eight things from which the Messenger of Allaah sought refuge. They are:

- Worry
- Grief
- Weakness
- Laziness
- Cowardliness
- Stinginess
- The burden of debt
- Being overpowered by men

Each pair from among them has a pair of mates. Worry and grief for example, are mates to each other. Worry springs forth from the heart when it anticipates an unpleasant mishap in the future. Also, grief is caused by an unpleasant occurrence that has happened in the past.

Weakness and laziness are also paired. If the servant lags behind in obtaining the means of achieving good and success due to a lack of ability, this is weakness. If his failure is due to a lack of will or desire, this is laziness.

Cowardliness and stinginess are mates. If the person is lacking in benefit and gain because of his body, cowardliness is the culprit. However, if the non-existence of benefit is because of his wealth, then stinginess is the reason.

Lastly, the burdens of debt and being overpowered by men have their peers as well. If another JUSTLY gains superiority over the possessions of the servant of Allaah, it is on account of the burden of debt. If the other FALSELY rises to this position over the servant, it is from being overpowered by men.

The acknowledgement here is that sins are from among the strongest causes that bring about these eight. Just as they (i.e. sins) are from among the main reasons for the individual experiencing a difficult trial or tribulation, attaining misery, an evil ending and suffering the happiness of the enemy at his misfortune. In addition, sins are some of the strongest instruments that factor in the stoppage of blessings and the lowering of punishments.

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Section 6

The Removal of Blessings and the Sending Down of Punishments

From among the punishment of sins is that they cause blessings to be removed and calamity and hardship to descend. Blessings are taken from the servant because of his sins. 'Alee ibn Abee Taalib (ؑ) said,

"No calamity befalls a person except on account of sin and no calamity is lifted except due to repentance."

Allaah the Most High has said,

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ

وَيَعْفُوا عَنْ كَثِيرٍ﴾

"And whatever misfortunes befall you it is because of what you have earned with your hands."

[Sooratush-Shoorah (42): 30]

And He has stated,

﴿ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ

قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

"That is because Allaah will never change a grace which He has bestowed upon a people until they change what is in their own selves."

[Sooratul-Anfaal (8): 53]

Allaah has informed that He will not remove from the sons of Aadam, the good things He has granted to them unless they alter that which is within them. That is to say, a person changes

obedience to Allaah to disobedience to Allaah, and gratitude to ingratitude. He turns from the causes of Allaah's pleasure to the causes of Allaah's wrath. Thus, when the servant transforms, a befitting compensation is specially prepared to suit his condition. And, your Lord is not a wrongdoer to His servants. In the same manner, if the human being changes disobedience to obedience, Allaah replaces punishment with pardon.

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا

بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ

وَمَا لَهُمْ مِّنْ دُونِهِ ۚ مِنْ وَآلٍ﴾

"Verily! Allaah will not change the good condition of a people as long as they do not change their state of goodness themselves. But when Allaah wills a people's punishment, there can be no turning back of it and they will find besides Him no protector."

[Sooratur-Rad (13): 11]

In a Hadeeth Qudsee:

"وعزتي وجلالي ، لا يكون عبدٌ من عبيدي على ما أحب ، ثم ينتقل عنه إلى ما أكره ، إلا إنتقلت له مما يحب إلى ما يكره ، ولا يكون عبدٌ من عبيدي على ما أكره ثم ينتقل عنه إلى ما أحب إلا إنتقل له مما يكره إلى ما يحب ."

"By My honor and by My eminence, there is no servant from among My servants upon what I love, then turns to what I hate, except changed for him, is that which he loves to that which he hates. And there is no servant from

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"By My honor and by My eminence, there is no servant from among My servants upon what I love, then turns to what I hate, except changed for him, is that which he loves to that which he hates. And there is no servant from

among My servants upon what I hate, then turns to what I love, except changed for him is that which he hates to that which he loves.”⁷

It was beautifully said:

“If you are in a (pasture) of good grace, then graze therein

For indeed sins remove blessings

Sins are diminished by obedience to Allaah

And your Lord is swift in retribution

Beware of oppression to the best of your ability

Oppression reaps evil consequences

And travel within your heart amongst mankind that it may see the remnants of those who were ill-treated

These, their dwellings are testimony against them

There was nothing more destructive to them than tyranny

And it (tyranny) is that which shatters

And how many have been expelled from gardens and castles

While others were overwhelmed by flood and scorched by fire,

And the blessings they obtained passed away like the dream”

⁷ At-Tabaraanee in *Al-Aswat* (no. 4844) *Isnaad Dha'eef*

Section 7

Fear, Being Terrified and Loneliness

From the punishment of sins is that Allaah casts into the heart of the sinner feelings of terror and fear. You see him as a fearful and terrified individual. Verily, obedience is the greatest fortress of Allaah. He who enters into it resides among those who are protected from the punishment of this life and the next. He who ventures outside of the fortress is surrounded by fear and anxieties from all sides.

Thus, for the person who obeys Allaah, worry and apprehension are transformed into peace and safety. As for the disobedient, his security turns into insecurity. As a result, you see the sinner as though his heart is between the wings of a bird. If the wind should move the door he says, “The one following me has come.” And if he hears the approach of footsteps, he fears them as a warning to the arrival of his pursuer.

He assumes that every outcry is against him and that every scheme is intended for him. To the contrary, the servant who fears Allaah, He makes him feel safe from everything. Whereas the one who does not fear Allaah, He makes him fearful of everything. Since their creation, Allaah has foreordained among mankind that fears, worries, and sins are companions to one another.

From among the punishments of sin: They enter into the heart an immense state of loneliness. As a result, the sinner will find himself lonely and sad. This gloom and isolation has caused disunity between him and his Lord, he and the creation, and he and his true self.

Whenever the sins are increased the severity of feeling isolated and depressed are increased. The bitterest life is the life of the fearful, lonely individual. And the sweetest life is the life of the secure, sociable individual. So, if the intelligent person were to examine

and weigh the (perceived) pleasure that comes with disobedience, against the fear and loneliness that occurs, he would realize the evil and great deception of disobedience.

Whenever an individual trades obedience to Allaah, its security and sweetness, for the evil of disobedience, its sadness, fear and destruction, he should remember the statement "If sins have isolated you then leave them if you wish and take heed!"

The heart of the matter is this: Obedience to Allaah, the Most High results in closeness to Allaah. So, as this closeness increases, the servant's relationship with the creation grows stronger. On the other hand, disobedience causes distance from Allaah. So, be aware that sins increase the distance between the servant and Allaah, and His creation.

This deceived servant believes there is distance between him and his enemy (*Shaytaan*). In reality, there is a close relationship between the two. On the other hand, he thinks that there is closeness between him and the one whom he loves (Allaah). However, he is far-removed from Him.

Being shielded from the truth (because of sin) is the reason for this separation from Allaah. Therefore, whenever this veil is thick, the detachment increases. Negligence brings about the same outcome. And the worst rift occurs from disobedience. To follow, the most evil of it is the isolation that originates from *ash-Shirk* and *Kufr*.

Section 8

The Heart Turns away from a Condition of Soundness and Uprightness

From the punishment of sins: Sins turn the heart away from a sound and upright condition to a state of illness and deviation. The owner of such a heart is not able to benefit from the nourishments intended to give him life and usefulness. Sins affect the heart like diseases affect the body. To the contrary, sins ARE the diseases of the heart.

The only cure for these disorders is to abandon them. All agree that the hearts do not bring about good unless they are connected to their owners. And, the heart does not connect with its owner unless it is sound and upright. Furthermore, it is not sound and upright until the diseases are removed and there occurs a desire to return to good health.

The heart is healthy ONLY, when it is functioning in contrast to its desires. In other words, desires are the sickness of the heart and opposing them is the cure. Also a deep-rooted illness either kills or nearly kills (the heart).

On the other hand, he who restrains himself from (following) his desires, the Paradise is his permanent resting place. Accordingly, in this life, he will dwell in (the happiness) of a temporary paradise. However, the happiness of this abode is not comparable to that of the next life. Only he, whose heart has been in pursuit of such an outcome, believes in this. However, he does not believe that the statement of Allaah,

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي

نَجِيمٍ ﴿١٤﴾﴾

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حَقِيمٍ ۝

"Verily the righteous are in a state of happiness and the unrighteous are in a Hell-fire,"

[Soorat-Infitar (82): 13-14]

is limited to the blissfulness and torment of the next life.

To the contrary, the dwelling places of the servant of Allaah are three: the *Dunyaa*, *Barzakh* (the grave) and the final abode, the Hereafter. Thus, the obedient live in a state of reward and ease, while the disobedient reside in punishment and difficulty.

Is this happiness only in the heart? Is the punishment only in the heart? What punishment is worse than the existence of worry, grief and fear in someone's heart? What is worse than a servant of Allaah turning away from his Lord and the chance to enter the Paradise, because of his attachment to something other than Allaah? Then, subsequently, this sinner is separated from Allaah.

On all sides of him there is isolation. This is due to the fact that everyone who attaches himself to something other than Allaah and has love for it; the Most High imposes a punishment upon that person. In this life, they experience the agony of their punishment three times. First, he is tormented by the anticipation of being punished before the occurrence of the actual punishment. Secondly, when it reaches him, a part of that punishment is the servant's fear of being deprived of something or being passed over. (Blessings, reward, happiness, etc.) Lastly, when the things he enjoys ARE (by Allaah's permission) taken from him, this is an indication that his punishment has been intensified.

As for the *Barzakh* (life in the grave), the punishment in this abode connects the sinner to the punishment he will suffer in the final separation. The separation to which there is no hope of return. He is cast into the agony of knowing that the greatest happiness has escaped him on account of his own doing. This one was pre-occupied with seeking his own desires and worldly pleasures. The unfortunate soul experiences the grief of being shielded from Allaah

and he feels the pain of sorrow that rips apart the hearts. Stated in another way, pain, sorrow, and grief will function in the soul of the destitute, just as the insects and worms will run through their bodies. This condition continues until Allaah reunites the bodies with their souls. At this occurrence, the punishment is transformed into a more bitter suffering.

Consider this: What is this ruin in comparison to the heart which lies in wait filled with the joy, happiness, contentment and yearning for his Lord? This fortunate soul lies in a state of pure delight with the love of Allaah and the mentioning of His name. The disobedient residents from among the people of the *Dunyaa*, departed from the world without having tasted the true pleasantry of living in that life. If the kings and sons of kings knew the happiness (of the righteous souls in the grave) they would fight them for it with their swords in hand. In the *Dunyaa*, there is a paradise. He, who does not enter it, does not enter the permanent Paradise of the Hereafter.

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Section 9

Blindness of the Heart and the Extinguishment of its Light

From among the punishment of sins is that they blind the insight and discernment of the heart. Sins extinguish the light of the heart and obstruct the pathway to knowledge. They keep the basic ingredients of guidance hidden from the individual. When Imaam Maalik met ash-Shafi'ee, he noticed that he possessed certain characteristics. He (Maalik) said, "I see that Allaah The Most High, has cast a light upon you, and you do not extinguish it with the darkness of disobedience."

This light (within the sinner) continues to weaken and fade away as the darkness of disobedience grows stronger until the heart becomes jet-black. How many destructive situations do such people fall into without knowing what has happened? He is like the blind that ventures into the night, along a path filled with danger and peril. Oh, what a great pity! Oh, how quick the ruin!

As these layers of darkness (resulting from sin) grow stronger, their effects pour out from the heart onto the limbs. Then the face is covered with a blackness (whose density) is according to the frequency and increase of the sins. Eventually, at the time of his death, the darkness appears in the grave.

The Prophet (ﷺ) said,

"إِنَّ هَذِهِ الْقُبُورَ مَمْتَلِئَةٌ عَلَى أَهْلِهَا ظُلُمَةً، وَإِنَّ اللَّهَ يُنَوِّرُهَا بِصَلَاتِي عَلَيْهِمْ."

"Indeed these graves spread a darkness over their people. Allaah provides light for the graves with my prayers for the people."⁸

Finally, on the Day that the servants are gathered, the faces of the sinners are held high and made visible as the assembled onlookers watch these faces become black as coal. Oh, what a punishment! A punishment to which there is nothing in the entire world that is comparable to it. How much less is the portion of the unfortunate servant who labors endlessly, during a duration that is only a moment in a dream?

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⁸ Saheeh Muslim (no. 956)

Section 10

The Removal of Honor, Status and Respect in the Sight of Allaah and His Creation

From among the punishment of sins is the removal of honor, respect, and status within the sight of Allaah and His creation. Verily, the most honorable people in the sight of Allaah are the most righteous (those who are the most zealous in carrying out the commandments of Allaah and in avoiding His prohibitions). The nearest servants to Him are the most obedient to Him. Thus, the human being's status and ranking is based on his dutifulness to his Lord.

Accordingly, if an individual disobeys Allaah and opposes His command, this person's ranking is decreased in the standings of Allaah and the believers. As a result, when the masses deem this sinner to be an individual without honor, esteem and respect, they treat him as such. He lives a miserable, wretched life among the people. This sinner exists in disreputable status with them and the state of his affairs is that of a sorrowful one. He knows no true freedom, success or happiness.

Surely, to live among the creation virtually unknown, the owner of a disgraceful reputation, with no honor brings about all kinds of distress, sorrow and grief. To prefer disobedience is "mere drunkenness of desires." From among the greatest blessings that Allaah bestows upon His servant is Allaah's raising him in position, honor and standing among mankind.

Therefore, Allaah the Most High endowed His Prophets and Messengers with that which He has not bestowed upon anyone else.

As Allaah has said:

﴿وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾﴾

"And remember Our slaves, Ibraheem, Ishaq and Ya'qoob, owners of strength (in worshipping us) and of religious understanding. Verily, We did choose them by granting them the remembrance of the Home (in the Hereafter)."

[Soorah Sa'd (38): 45-46]

In other words, He chose them especially and they are remembered with beautiful praise in this life. It was this same blessing that Ibraheem, the (Khaleel) Friend of Allaah, prayed for when he said,

﴿وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾﴾

"And grant me honor on the tongues of others."

[Sooratush-Shu'araa (26): 84]

Allaah also said,

﴿وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا

لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾﴾

"And We gave them of our mercy (a good provision in plenty), and We granted them honor on the tongues of others."

[Soorah Maryam (19): 50]

And Allaah revealed about His Last Messenger,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿١﴾﴾

"And have We not raised high your fame?"

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"And have We not raised high your fame?"

[Sooratush-Sharh (94): 4]

In accordance, the followers of the Prophets receive their portion of an elevated status and reputation among the people because of their adherence to the message of the Messengers of Allaah. And, everyone who opposes them is far away from a high ranking because of their opposition.

Section 11

Decrease in Intellect

From among the punishments of sins is that they can lead to a decrease in the intellect of the sinner. You will not find two intellects, one obedient to Allaah and the other disobedient, except that the obedient mind is more plentiful and more complete. Its thinking is sounder and its opinion is often more correct.

As a result, the speech of the *Qur'aan* is (usually) associated with those endowed with reason and understanding.

Allaah has stated,

﴿ فَاتَّقُوا اللَّهَ يَتَأُولَىٰ آلَآلِبٍ لَّعَلَّكُمْ

تُفْلِحُونَ ﴿١٠٠﴾

"So fear Allaah, O men of understanding, so that perhaps you may be successful."

[Sooratul-Ma'idah (5): 100]

And, He has said,

﴿ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

"And none are reminded except men of understanding."

[Sooratul-Baqarah (2): 269]

In light of this, how is it that the intellect of the sinner who disobeys the One who has his soul in His possession, is endowed with reason and understanding? This servant knows that Allaah sees him and is a witness to his every movement. Still, the transgressor disobeys Allaah in His presence, not hidden from His view! This one seeks

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his Lord's help through (begging Him for) His blessings and (protection) against His wrath, but due to sins he invokes his Lord's wrath and curse upon himself.

With every act of disobedience, the sinner distances himself from the nearness to Allaah and (draws closer) to the expulsion from Allaah's domain. The sinner continues to invoke His Lord's abandonment of him. Consequently, the unrighteous is left alone with his enemy, (*Shaytaan*). The disobedient servant falls out of favor with his Creator and is deprived of His pleasure and love. The victory of being close to Allaah and gazing upon His Merciful Face alongside the other righteous servants, escapes him.

Thus, what is the reasoning of a person who prefers the enjoyment of an hour, a day, or (even) a lifetime that when it ceases to exist, it will appear as though it were a dream, over a permanent happiness and great achievement? Were it not for his ability to reason, a sinful servant such as this would be considered insane. Sometimes, being mad or insane will be a better situation with a safer outcome (than that of the sinner).

However, the effects of sin upon the lifestyle of the individual suffering from a damaged mind, is not always evident. In addition, there are various kinds of insanity. "O how wonderful it is that if the understanding is sound, it is mindful of the way to achieve success, enjoyment, happiness and a good life through contentment with all the blessings (found) within seeking the pleasure of Allaah. And, it knows that suffering and punishment lies within invoking the anger of Allaah."

The mind of the dutiful servant to Allaah is aware of the truth that the delight of the eye (seeing the Merciful Face of Allaah), happiness of the souls, enlightenment of the hearts and living the eternal good life, are all contained in seeking the pleasure of Allaah. These are rewards that are unequalled by any of the temporary pleasures in this life. Moreover, whenever the hearts of the righteous contemplate this promise of Allaah, it grows discontented with this life and its trivial amusements as a substitute.

Nonetheless, this fortunate individual values his share of this world as something more significant than pomp and glitter. He does not spoil his enjoyment by craving its trivial portion. Those who seek the mere show of this life, their enjoyment are corrupted. The ecstasy that comes with obtaining something of this life turns into sorrow and anxiety. On the other hand, the obedient servant will experience his enjoyment twice - the pleasure that accompanies the acquirement of something from this *Dunyaa*, and the happiness that stems from contentment with one's portion of the *Dunyaa*. However, he patiently waits for the ultimate good (the Paradise) believing that it is unimaginably better than any pleasure he can experience or any pain he may endure in this world.

The matter is like the statement of Allaah,

﴿إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا

تَأْلُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا

لَا يَرْجُونَ ﴿١٠٤﴾

"If you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allaah (for the reward i.e. Paradise) that for which they hope not."

[Sooratun-Nisaa (4): 104]

There is no deity worthy of worship except Allaah.

How deficient is the intellect of the one who sells pearls for dung or musk for excrement? He trades the companionship of those whom Allaah has bestowed His favor upon from amongst the Prophets, the truthful, the martyrs and the righteous, for the companionship of those who Allaah's anger and wrath are upon. And, he has prepared for them the Hell-fire, an evil abode.

his Lord's help through (begging Him for) His blessings and (protection) against His wrath, but due to sins he invokes his Lord's wrath and curse upon himself.

With every act of disobedience, the sinner distances himself from the nearness to Allaah and (draws closer) to the expulsion from Allaah's domain. The sinner continues to invoke His Lord's abandonment of him. Consequently, the unrighteous is left alone with his enemy, (*Shaytaan*). The disobedient servant falls out of favor with his Creator and is deprived of His pleasure and love. The victory of being close to Allaah and gazing upon His Merciful Face alongside the other righteous servants, escapes him.

Thus, what is the reasoning of a person who prefers the enjoyment of an hour, a day, or (even) a lifetime that when it ceases to exist, it will appear as though it were a dream, over a permanent happiness and great achievement? Were it not for his ability to reason, a sinful servant such as this would be considered insane. Sometimes, being mad or insane will be a better situation with a safer outcome (than that of the sinner).

However, the effects of sin upon the lifestyle of the individual suffering from a damaged mind, is not always evident. In addition, there are various kinds of insanity. "O how wonderful it is that if the understanding is sound, it is mindful of the way to achieve success, enjoyment, happiness and a good life through contentment with all the blessings (found) within seeking the pleasure of Allaah. And, it knows that suffering and punishment lies within invoking the anger of Allaah."

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Section 12

Eradication of the Blessings of Long-life, Provisions, Knowledge, Deeds and Obedience

From among the punishment of sins is that they destroy the blessing of being granted a long-life, bestowment of provisions by Allaah, knowledge, good deeds and obedience.

Overall, sins destroy the blessings of this life and the next. You will not find fewer blessings in the lifetime, religion and *Dunyaa* than in the life of a disobedient servant to Allaah. Nothing removes the blessings of Allaah from the face of the earth except disobedience.

﴿وَالْوِاسْتَقَمُوا عَلَى الطَّرِيقَةِ لَا سَقَيْنَهُمْ

مَاءً غَدَقًا﴾

"If they (non-Muslims) had believed in Allaah and went on the right way (Islaam), We would surely have bestowed on them water (rain) in abundance."

[Sooratul-Jinn (72): 16]

In truth, the servant, because of his sins, makes the provisions forbidden to him.

In the *Hadeeth*,

"إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنْ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْكُمَلَ رِزْقُهَا."

"Verily Jibreel blew into my heart that the soul would never die until its provisions have been completed."⁹

⁹ At-Tabaraanee in *al-Kabeer* (no. 7894); al-Albaanee (no. 2085)

So, fear Allaah and do well in your quest. None obtains that which is with Allaah except the obedient. Allaah has ordained that the good life and success be realized in reaping the pleasure of Allaah. Suffering, grief, and doubt are the outcome of earning the displeasure of Allaah.

The extent of the provisions that Allaah gives to His obedient worshippers and good deeds is unknown. It has been mentioned that the lifespan of a person is the duration of his life. However, there is NO life for the one who turns away from Allaah and occupies himself with something other than Allaah. The life of the beast is better than his life.

The life of the human being is contained within the life of his heart and soul. However, there is no life in the heart except with knowledge of its Creator, love for Him, and worship of Him alone. Also, there must exist constant repentance and remembrance of its Lord. He, who is without this, is deprived of any good.

In addition, if he were to accept the world and everything in it as a substitute for a life spent in servitude to Allaah, it would not be an adequate exchange. Although there is a substitute for almost anything that eludes a person, if Allaah passes him by there is no replacement. Ponder this: Is the poor man an adequate replacement for the rich man? Is the weak, incapable individual a substitute for the strong, capable one? Would we accept death in exchange for a life that does not end? Are the created beings on par with their Creator? How is it that the human being accepts someone who does not even own a mustard seed as a stand-in for the Owner of the heavens and earth?

Disobedience is the cause of the elimination of blessings, provisions and long life. This is due to the fact that *Shaytaan* is in charge of disobedience and the authority over its people. As a result, Allaah has prescribed the mentioning of His name at the time of the

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servants eating, dressing, traveling and sexual relations between a husband and wife. In comparison, the name of Allaah is a blessed name.

The mentioning of Allaah repels *Shaytaan*. There is no opposition to Him. The good is removed from everything that is not done for the sake of Allaah. It is He alone, Lord of the worlds, who bestows good fortune and all of it comes from Him. Everything connected to Him and His Messenger is a blessing.

As a result, His believing servant is the beneficiary. The *Baytul-Haram* in *Makkah* is a blessing. Allaah's shielding of the land of *Sham*, which is described in six verses of the *Qur'aan*, is a blessing. Verily none bestows blessings except Allaah. There is no true blessing except that which is attributed to Him. In reality, all of it pertains to Allaah's sole sovereignty over everything.

However, there are no blessings in the statements, deeds and individuals whom Allaah has distanced from Himself. Nor, is there any good in them. Yet, everything that is near to Him contains good according to the decree of its nearness to Allaah.

The opposite of blessing is curse. Thus, a land, person or deed that Allaah has cursed, is the farthest thing from good and good fortune. Everything, which is used as a means to the cursed object, is not a blessing, and there is no good in it. Allaah has cursed His enemy *Iblees* and placed him farther away from Him than anything else in creation. There is a certain amount of the curse of Allaah upon everything connected with the *Shaytaan* that is measured by its nearness to this accursed one. Henceforth, because of the countless instances of disobedience, *Iblees* is the greatest influence in the elimination of the blessings of long-life, provision, knowledge and deeds.

Every moment, which Allaah is disobeyed in, or any possession that is used to disobey Him is recorded against their owner. The same holds true for the body, knowledge or deed that is used as a means to disobey Allaah. The only deed, wealth, life, strength, honor or

knowledge that is beneficial for the servant, is that which is used in obedience to Allaah.

For this reason, some may live in this world one hundred years or more but their life does not amount to twenty years. Just as there are those who possess tremendous sums of gold and silver but in reality, his wealth does not amount to one thousand *Dirhams*. It is the same for knowledge and honor.

In *Timidhee*, the Prophet of Allaah said,

"الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا كُرْهُ اللَّهِ وَمَا وَالَاهُ وَعَالِمًا وَمُتَعَلِّمًا."

"The *Dunyaa* and whatever is in it is cursed except the remembrance of Allaah, that which He loves and beneficial knowledge."¹⁰

In another statement it has been said,

"الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ لِلَّهِ : فَهَذَا هُوَ الَّذِي فِيهِ الْبَرَكَةُ خَاصَّةً . وَاللَّهُ الْمُسْتَعَانُ ."

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Section 13

Various Species Move against the Human Being with Harm and Injury

From among the punishments of sin is that they encourage various species of the creation - which the servant is incapable of opposing, to advance against him with injury. Consequently, equipped with temptation, whispers, making him afraid, and harm, the *Shayateen* grow bold against the sinner. They go forward in opposition to him, causing the servant to forget. His well-being lies within remembering and his destruction will be the result of forgetting.

These unseen creatures wage attacks against the human being until they drive him to disobey Allaah. Furthermore, they annoyingly assault the Son of Aadam in his presence and his absence. His family, servants, children, neighbors and even his animals all defy him.

Some of the *Salaf* used to say, "Indeed I am disobeying Allaah! I know this because of the behavior of my wife and livestock." In the same manner, the leaders become bold against the sinner with punishments that, if they were justly carried out, the legal penalties of Allaah would be inflicted upon him.

Even the soul of the disobedient becomes hard for him to manage. If he intends good, it does not obey him. Instead, the soul of the offender steers its owner to ruin - willfully or unwillingly. Obedience is the fortress of Allaah. Whoever enters is protected. Whoever departs is attacked by highway robbers and the like. The one who has exited is left unguarded. The remembrance of Allaah and righteous deeds such as, charity, guiding the ignorant, enjoining the good and forbidding the evil are a protection for the human being. They are comparable to the strength that repels an illness. When the strength diminishes, the illness overpowers the individual and he is harmed.

Therefore, it is necessary for the servant to possess something that resists this. For the causes of good and the causes of evil are always pushing and shoving against one another. In the end, the outcome will belong to the dominant force. Whenever the amount of good (increases in a person), the person's resistance grows stronger.

Allaah defends those who believe. Faith is statement and deed. Hence, the might of one's faith will determine the effectiveness of the defense.

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Section 14

The Servant Forgets Himself

From among the punishments of sinful acts are that they cause the servant to forget himself. So, consequently when a person forgets his soul, he corrupts it, and then destroys it. If one would ask, "How does someone forget himself if he does forget? Which things does he remember?"

Allaah the Most High has said,

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"And do not be like those who forgot Allaah (i.e. became disobedient to Allaah) and He caused them to forget their own selves."

[Sooratul-Hashr (59): 19]

In other words, glory is to Him, Allaah punishes the one who forgets Him with two punishments:

- 1) Allaah forgets him.
- 2) He causes the individual to forget himself.

Allaah's forgetting the servant involves His disregard, abandonment and neglect of the disobedient one. As a result, destruction draws closer to him than his own face and hand.

As for the sinner, his forgetting himself means that the person stops thinking about the finer qualities of the soul and the things that lead to its success and well-being. He forgets all of this. The matter does not even come to mind. Nor does he bring it to mind.

In addition, the disobedient servant is made to forget the diseases of the heart and soul along with the agony that accompanies them. In the end, there is no effort to remove these destructive ills that of which eventually lead him to corruption and ruin. He becomes a sick individual covered with layers of disease. The internal disorder causes destruction to spread through him. However, this negligent soul is not aware of his sickness nor does the remedy occur in his mind.

This is the worst kind of punishment. What punishment is worse than an individual neglecting, and then destroying himself? He forgets the beneficial qualities his soul possesses. This rebellious servant becomes heedless of the causes of his acquiring good in this life and a permanent resting place in the abode of eternal bliss.

It becomes clear to the one who ponders this matter that the majority of people have truly forgotten their souls. They have squandered away the riches inherent in them. The majority has cheaply sold their souls for a paltry price to the chief deceiver, Shaytaan. However, the deceitful exchange is only revealed to them at the time of their death. All of this is brought to light on the Day of Resurrection. On this Day, it will be made clear to these misled servants that they were cheated in the contract they completed in the *Dunyaa*. The truth will be clear without obstruction that the sinful were swindled in their purchase of this life at the cost of a permanent (blissful) resting place in the next.

If everyone were to transact business in this world for the Hereafter, the losers would be those who believe that by purchasing the life of this *Dunyaa* and their share of its pleasures, they have profited and gained. They deem their purchase of this life, its wealth and enjoyments at the cost of the happiness of the next life, to be a lucrative exchange. Then, these contented ones begin to diminish their pleasantries of this world. They sell and buy what is permanent for the temporary.

The one who prefers the life of this world exchanges his delayed payment for cash in hand. Moreover, he says, "This is wise." He

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This is the worst kind of punishment. What punishment is worse than an individual neglecting, and then destroying himself? He forgets the beneficial qualities his soul possesses. This rebellious servant becomes heedless of the causes of his acquiring good in this life and a permanent resting place in the abode of eternal bliss.

It becomes clear to the one who ponders this matter that the majority of people have truly forgotten their souls. They have squandered away the riches inherent in them. The majority has cheaply sold their souls for a paltry price to the chief deceiver, *Shaytaan*. However, the deceitful exchange is only revealed to them at the time of their death. All of this is brought to light on the Day of Resurrection. On this Day, it will be made clear to these misled servants that they were cheated in the contract they completed in the *Dunyaa*. The truth will be clear without obstruction that the sinful were swindled in their purchase of this life at the cost of a permanent (blissful) resting place in the next.

If everyone were to transact business in this world for the Hereafter, the losers would be those who believe that by purchasing the life of this *Dunyaa* and their share of its pleasures, they have profited and gained. They deem their purchase of this life, its wealth and enjoyments at the cost of the happiness of the next life, to be a lucrative exchange. Then, these contented ones begin to diminish their pleasantries of this world. They sell and buy what is permanent for the temporary.

The one who prefers the life of this world exchanges his delayed payment for cash in hand. Moreover, he says, "This is wise." He

says, "Take what you can see and leave what you only hear about." How is it that such a person chooses the visibilities of the world over the promises of the Hereafter? Weakness of faith, a passionate desire for the *Dunyaa* and following the whims of others are to blame.

Thus, the majority of creations are willful parties in this hopeless transaction.

Allaah The Most High said:

﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ فَلَا تَخَفُفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ﴾^(٨١)

"These are those who purchase the life of this world at the price of the Hereafter. The punishment will not be lightened for them nor will they be helped."

[Sooratul-Baqarah (2): 86]

And, He said about them,

﴿فَمَا رَیَحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِیْنَ﴾^(١٦)

"So their commerce was profitless and they were not guided."

[Sooratul-Baqarah (2): 16]

Consequently, on the Day of Resurrection, the fraud will be exposed to them, but regrettably, their souls will be bound to the deal.

As for the ones who profit and gain in their transaction, they opt to sell the temporary in exchange for what is permanent. They want to substitute that which is worthless for that which is priceless. Trade the insignificant for the significant. They say, "Even if we wanted to sell our portion from Allaah and the abode of the Hereafter for this

world, what is the amount of it?" And so, just imagine how much a servant acquires from this *Dunyaa* in this short stay that of which in reality is like a nap's dream.

Allaah states in His verses:

﴿وَيَوْمَ تَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾^(٤٥)

"And on the Day He shall gather (resurrect) them together (it will be) as if they had not stayed (in this world) but an hour of a day. They will recognize each other."

[Soorah Yoonus (10): 45]

And, He said:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا ۖ فِيمَ أَنْتَ مِن ذِكْرِهَا ۖ﴾^(١٢) إِلَىٰ رَبِّكَ مُنتَهٰهَا ۖ إِنَّمَا أَنْتَ مُنذِرٌ مِّن تَحْشَنَهَا ۖ كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ۖ﴾^(٤٦)

"They ask you (O Muhammad) about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof. You (Muhammad) are only a warner for those who fear it. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning."

[Sooratul-Naazi'aat (79): 42-46]

﴿ كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا
سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ ۚ ﴾

"On the Day when they will see that (torment) with which they are promised, it will be as if they had not stayed more than an hour in a single day."

[Sooratul-Ahqaaf (46): 35]

When the Day arrives, this will be the reality. All of the people assembled will know little of the amount of time they spent in this world and that they belonged to a world other than the world that is standing before them. What stands before them is a lasting abode wherein the great deception involved in their transaction is made clear to them. It will be revealed since the deceived thought they had conducted a shrewd business deal. Then, they will see on this Day the true value of their purchase.

Everyone in this world is a seller, buyer or trader of (of something). He sets out and becomes either the liberator of his soul or its destroyer.

Allaah says:

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ بِآثٍ لَهُمُ الْجَنَّةُ يُقْتَلُونَ فِي سَبِيلِ
اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي
التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ ۚ ﴾

مِنَ اللَّهِ ۚ فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ
وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

"Verily, Allaah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allaah's cause and they kill and are killed. It is a promise in truth, which is binding, on Him in the *Tawraat* (Torah) and the *Injeel* (Gospel) and the *Qur'aan*. And who is truer to his covenant than Allaah? Then rejoice in the bargain, which you have concluded. That is the supreme success."

[Sooratut-Tawbah (9): 111]

﴿ كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا
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Section 15

The Severance of the Angel from the Servant and the Connection of Shaytaan to Him

From among the punishment of sins is that they sever the servant from his patron and most beneficial, sincerest advisor of all creation - the angel. In addition, the disobedient one is separated from the happiness found within being near to the angel. Instead, sins cause the enemy of man to draw near to him. This enemy is the most deceitful creature of all of the creation and the greatest harm to the sons of Aadam. He is *Shaytaan*.

When the servant disobeys Allaah, the angel draws away from him according to the degree of his disobedience. Even if a person tells a lie, the angel separates from the liar. From among the statements of the past, "When the servant utters a lie, the angel distances himself a mile from the stench of the smell." Consider, if the angel separates itself from an individual on account of a lie, then how much more will its separation be due to a greater, more disgusting sin?

Some of the Salaf have said, "When the spoken sin is committed, the earth shrieks about it to Allaah and the angels flee to their Lord and complain about what they have witnessed."

In another statement: "When the servant wakes up, the angel and *Shaytaan* are awaiting him. But, when the servant mentions Allaah, extols Him and praises Him, the angel drives *Shaytaan* away and protects the individual. If he starts the day with other than this, the angel leaves him and *Shaytaan* becomes his companion."

The angel continues to move close to the dutiful worshipper until wisdom, righteousness, and victory are all in his possession. At the time of the individual's death and resurrection, more angels assemble and guard over him.

As Allaah the Most High has stated:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴿٣١﴾﴾

"Verily those who say, 'Our Lord is Allaah' and stand firm, the angels will descend (at the time of their death) {saying}, 'Fear not, nor grieve, but receive the glad tidings of Paradise which you have been promised. We have been your friends in the life of this world and are (so) in the Hereafter.'"

[Sooratul-Fussilat (41): 30-31]

When the angel befriends the obedient servant, the sincerest and greatest ally to him in creation has befriended him.

As a result, the angel strengthens the individual's knowledge, fortifies his flank, and supports him.

Allaah has stated,

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا ﴿٨﴾﴾

"(Remember) when your Lord revealed to the angels, 'Verily I am with you, so keep firm those who believed.'"

[Sooratul-Anfal (8): 12]

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"(Remember) when your Lord revealed to the angels, 'Verily I am with you, so keep firm those who believed.'"

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Thus the angels say at the time of the believers' death, "Do not fear and do not grieve. I bring you glad tidings of that which will make you happy." He strengthens him with the "firm word" which is the greatest need the sons of Aadam have in his life, at his death and at the time of his questioning in the grave (i.e. Who is your Lord? Who is your prophet? What is your religion?).

There is not anyone more valuable to the human being than his companion, the angel. He is his protector while he is asleep and when he is awake. This patron gives the servant the glad tidings of good and spurs him toward affirming the truth.

As it is mentioned in the statement,

"إِنَّ الْمَلِكَ يَقْلِبُ ابْنَ آدَمَ لِمَةَ وَالشَّيْطَانَ لِمَةَ."

"For the angel, there is a brief visit to the heart of the son of Aadam and for *Shaytaan*, there is a visit."¹²

The visit of the angel is constant with the promise of good and the confirmation of the truth, while the stay of *Shaytaan* is repeatedly with evil and the denial of the truth.

If the closeness of the angel to the person increases, he speaks through his tongue and utters the goodly speech. On the other hand, if the angel withdraws, *Shaytaan* moves close to him and he speaks evil. This evil suggests false and obscene language. In other words, the angel casts truth into the heart and places it upon the tongue. *Shaytaan* casts falsehood into the heart and makes the tongue accustomed to it.

Hence, from the consequences of disobedience is that it distances the servant from his patron and protector – the angel, he who the individual's happiness lays within his nearness to him. Sins separate

¹² Da'eef Jami as-Sagheer (no. 1963)

the human being from this protective guardianship and unite him with his enemy – the one who makes the son of Aadam miserable, destroys him and corrupts him.

In the Hadeeth of the Messenger of Allaah:

"اِخْتَصَمَ بَيْنَ يَدَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ: فَجَعَلَ أَحَدُهُمَا يَسُبُّ الْآخَرَ، وَهُوَ سَاكِتٌ: فَتَكَلَّمَ بِكَلِمَةٍ يَرُدُّ بِهَا عَلَى صَاحِبِهِ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ يَا رَسُولَ اللَّهِ لِمَا رَدَدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ قُمْتَ، فَقَالَ: كَانَ الْمَلِكُ يُنَافِحُ عَنْكَ، فَلَمَّا رَدَدْتَ عَلَيْهِ جَاءَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَجْلِسَ."

Two men were arguing in the presence of the Prophet, then one of them reviled the other, but he remained silent. The one who had been reviled began to return the abuse. As a result, the Messenger of Allaah stood up. The man said, "O Messenger of Allaah, when I replied with the like of what had said to me, you stood up." The Prophet said, "The angel was defending you, but when you began to return the abuse, *Shaytaan* came and I didn't want to sit."¹³

Whenever the Muslim makes supplication for his brother in his absence, the angel says, "Aameen" to his supplication and "for you the same." When the servant finishes Sooratul-Faatiha (in Salaat) the angels say "Aameen." And, when the believing, follower of the Sunnah of the Messenger of Allaah commits a sin, the carriers of the Throne and those around it seek forgiveness for him. The guardian of the believer defends him, supports him and keeps him firm.

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Therefore, it is not befitting for the servant to harm his compatriot or drive him away.

In reality, the angel is a guest and neighbor to the human being. And, if honoring the guests from among the sons of Aadam is one of the requirements of faith, then how should a person feel about honoring the most honorable of guests and the best of neighbors? And, (remember) whenever the sinner offends the angel by way of disobedience and obscenity, the angel supplicates against him. Contrary to this, he makes *Du'aa* (supplication) for the devout whenever he honors him with obedience.

Some of the companions of the Messenger of Allaah said: "Verily accompanying you are those who never separate from you. So, be shy before them and honor them. I am not in agreement with he who is not shy before the honorable, lofty of rank. Nor does he respect or revere them."

Allaah has pointed out the meaning of this in His statement:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ

مَا تَفْعَلُونَ ﴿١٢﴾﴾

"But verily, over you (are appointed angels in charge of mankind) to watch you, *Kiraaman* (honorable) *Kaatibeen* writing down (your deeds). They know all that you do."

[Sooratul-Infitaar (82): 10-12]

In other words, be shy before these noble guardians and honor them. Hold them in the highest regard (fearing) that they should see from you a deed that if someone like you (another person) would see it, you would become embarrassed. Moreover, that which the sons of Aadam are offended by offends the angels. Therefore, if an individual is insulted by one who commits immorality or some other type of disobedience in his presence, although the offended

one himself at times may do the same thing, then what do you think about the noble angels when it occurs in their presence?

The End of the his Treatise

Therefore, it is not befitting for the servant to harm his compatriot or drive him away.

In reality, the angel is a guest and neighbor to the human being. And, if honoring the guests from among the sons of Aadam is one of the requirements of faith, then how should a person feel about honoring the most honorable of guests and the best of neighbors? And, (remember) whenever the sinner offends the angel by way of disobedience and obscenity, the angel supplicates against him. Contrary to this, he makes *Du'aa* (supplication) for the devout whenever he honors him with obedience.

Some of the companions of the Messenger of Allaah said: "Verily accompanying you are those who never separate from you. So, be shy before them and honor them. I am not in agreement with he who is not shy before the honorable, lofty of rank. Nor does he respect or revere them."

Allaah has pointed out the meaning of this in His statement:

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Glossary

Aayaat: Verses of the Qur'aan.

Ahlus-Sunnah: The people who follow the Sunnah.

Ahlus-Sunnah wal-Jamaa'ah: The people who follow the Sunnah and stick to the Jamaa'ah or group of Muslims united upon the Sunnah.

Ansaar: The Companions of the Prophet (ﷺ) who lived in Madeenah and supported him and those who emigrated to Madeenah with him from Makkah.

'Aqeedah: The creed and beliefs of a person.

'Arsh: Throne, usually referring to the Throne of Allaah.

Asha'riyyah: A misguided sect that denies the attributes of Allaah. They follow the teachings of Abul-Hasan al-Asha'ree before he repented and returned to the Sunnah, eventually dying upon the creed of the Salaf.

as-Samaa': The heavens.

'Azza wa Jall: Honorable and glorified.

Dha'eef: Weak, by way of Hadeeth.

Da'wah: A call or propagation to something.

Dunyaa: The current, passing life of this world.

'Eed: One of the two major celebrations in Islaam.

Eemaan: Faith consisting of beliefs, statements, and actions; specifically to hold the correct belief in believe in Allaah, His

Angels, His Books, His Messengers, the Last Day when all people shall be accountable before Allaah, and to believe in Allaah's pre-decree of everything, the good and bad of it.

Fiqh: The Islaamic science of jurisprudence, or the deduction of rulings and legislations from the sources of Islaam.

Fitrah: The natural disposition upon which all people are created - the ease of understanding of Tawheed, and the unnaturalness of associating partners with Allaah.

Hadeeth: A statement of the Prophet (ﷺ).

Hajj: The major pilgrimage to Makkah.

Hasan: This is a verified Hadeeth of the Prophet (ﷺ) although it is not as strong as Saheeh.

Hijrah: The migration of the Prophet (ﷺ) from Madeenah to Makkah. When associated with a date, it refers to the number of years after this migration. It could also refer to a migration of any Muslim from one place to another, seeking the pleasure of Allaah.

Iblees: The proper name of Satan, the one personally and directly outcast by Allaah from the honorable position which he once had.

Imaam: A Leader or scholar.

Injeel: The revealed book given to the Prophet Ee'saa (Jesus), the son of Maryam (Mary).

Isnaad: The chain of reporters for a narrated saying, linking the collector of the saying with the person quoted.

Istawaa: The Arabic verb meaning to "rise over or above."

Isteelaa: The Arabic noun meaning to "conquer."

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Ithbaat: Affirmation.

Jahl: Ignorance.

Jahmee: (Sing.) A follower of Safwan ibn Jahm, a major propagator of deviated and misinterpreted beliefs regarding Allaah's names and attributes.

Jahmiyyah: A misguided sect following Safwan ibn Jahm, a major propagator of deviated and misinterpreted beliefs regarding Allaah's names and attributes.

Jibreel: The angel responsible for bringing the revelation of Allaah down to the Prophets and Messengers.

Ka'bah: The sacred, black structure in the middle of the grand Mosque in Makkah.

Kahf: Cave

Khalaf: The modern people who came after the time of the Salaf, usually referring to anyone in opposition to the way of the Salaf.

Khaleel: A close friend.

Khawaarj: The very first misguided sect to split away from the main body of the Muslims. They believe one becomes a disbeliever by committing major sins, among other false ideologies.

Kufr: Disbelief.

Ma': An Arabic preposition meaning "with."

Ma'iiyyah: A concept of "withness," usually referring to the concept of Allaah being with His creation.

Majoos: Fire-worshipper.

Marfoo': A status of Hadeeth sometimes referring to a statement of a Companion, yet being raised up to having the same ruling of a statement from the Prophet (ﷺ).

Masjid: Mosque.

Mua'ttilah: A misguided sect that makes Ta'teel.

Mua'ttil: (Sing.) A person who makes Ta'teel.

Muhaajiroon: Those Companions of the Prophet (ﷺ) who migrated from Makkah to Madeenah.

Mujbarah: A derogatory term used by those who do not believe in the Qadr of Allaah. They refer to the people of the Sunnah with this name falsely assuming that the required belief in the Qadr means believing people are forced to do actions by Allaah with no choice of their own.

Murjiah: A misguided sect. They falsely claim that actions are not included in the definition of Eemaan and that sins do not affect a person's faith.

Mushrikoon: The people who make Shirk.

Nafee: Negation.

Nawaabit: Literally meaning: weeds that grow with no good about them. This is one of the many derogatory names with which the misguided sects refer to the people of the Sunnah.

Qadr: The predestination or pre-decree of Allaah.

Qiblah: The direction in which every Muslim faces in prayer, towards the Ka'bah in Makkah.

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Qur'aan: The last, revealed book of Allaah, revealed by Jibreel to His Prophet, Muhammad (ﷺ). It is the actual, uncreated speech of Allaah.

Raafidhee: The extremists of the misguided sect, the Shee'ahs, who degrade the Companions of the Prophet (ﷺ), considering them to be traitors to the Prophet and Islaam, among many other false beliefs.

Rabee' al-Awwal: The third month of the Islaamic calendar.

RadhiAllaahu anhum: "May Allaah be pleased with them."

RadhiAllaahu anhumaa: "May Allaah be pleased with both of them." When mentioned after a Companion's name, it refers to him and his father.

Rahimahullaah: "May Allaah have mercy on him."

Ruboobiyyah: One of the three categories of Tawheed, referring to Allaah's lordship, that He is the Sole Creator, Owner, Provider, etc.

Saheeh: This is an authentic or verified Hadeeth of the Prophet (ﷺ).

Salaf: The righteous predecessors – those who followed the Prophet and his Companions in religion.

SallAllaahu alayhi wa Sallam: "May Allaah send peace and prayers upon him." It could also indicate Allaah praising him (the Prophet (ﷺ)) among the angels.

Shakkaak: Literally: "Doubters," a derogatory name by which the Murjiah refer to the people of the Sunnah.

Sharee'ah: The legislation, or complete system of the religious rulings of Islaam.

Shaykh: A term often used to refer to a scholar of Islaam.

Shaytaan: (pl. Shayateen) A devil from men or Jinn; another, unseen, creation of Allaah.

Shee'ah: A famous misguided sect who degrade the Companions of the Prophet (ﷺ), considering them to be traitors to the Prophet and Islaam, among many other false beliefs.

Shirk: Associating partners with Allaah in anything that is exclusive to only Him, such as worship.

Sifaat: Attributes or characteristics, usually referring to the attributes of Allaah.

Subhaanahu wa Ta'aalaa: "Glorified and High is He above all imperfections."

Sunnah: The statements, beliefs, actions, approvals, or descriptions of the Prophet (ﷺ).

Taaghoot: False judges, or those who are pleased with the people worshipping them or following them rather than the legislation of Allaah.

Tafseer: Explanation, usually referring to the explanation of Aayaat of the Qur'aan.

Tahreef: Changing a text in wording or meaning.

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Tawheed: Pure monotheism, or the belief that Allaah is one and alone in worship, lordship, and completely unique in His names and attributes.

Tawraah: The revealed book given to the Prophet Moosaa.

Thu-al-Qi'dah: The eleventh month of the Islaamic calendar.

'Uluww: The concept of Allaah being "High" above his creation. Also can mean "Loftiness."

Ummah: The Islaamic nation.

Wahdatul-Wujood: Pantheism, the belief that God is in everything, and everything is God. An innovated, misguided belief.

Zakaah: The obligated charity imposed by Islaam upon the wealth of the rich.

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Introduction from our future publication-

الخواارج

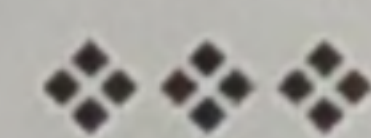
The Khawaarij & Their Recurring Ideologies

By:

Shaykh 'Abdul-Muhsin ibn Naasir Aali-'Ubaykaan

And
The Islaamic Views Concerning:

Terrorism, Bombings, Hijackings,
& Other Modern-Day Crimes



Author's Introduction to the Lecture

All praise and thanks are to Allaah, the Lord of all creations. May complete and perfect prayers be upon the last of all the Prophets, the leader of the Messengers, Muhammad, and upon his family, his Companions, and those who follow them in righteousness until the Day of Judgment.

As to what follows:

Certainly, from the most important of topics which must be faced by those who call to Allaah (ﷻ) is that which is of great significance to Muslims in present times as well as the future, and there is no doubt that the topic of this lecture is extremely important, especially during these times in which division and disagreement have become widespread, and we constantly hear the statement, "I am the one on the truth!"

Undoubtedly, many people know that the sect that has strayed with regards to the issue of *Takfeer* or at least the most famous sect is the *Khawaarij* sect. However, one might assume that the *Khawaarij* mentioned by the Prophet (ﷺ) were only those who rebelled against 'Alee ibn Abee Taalib (رضي الله عنه) during that time, those whom he fought severely and killed and that the issue was finished with that.

Yet in reality, there has not passed a time except that there was in existence a form of this sect, even if they did not adhere to everyone of their fundamental concept. This is what we hope to clarify, if Allaah wills.

Allaah (ﷻ) has sent His Prophet, Muhammad (ﷺ), with the most complete, easiest, comprehensive, and most beneficial legislation for

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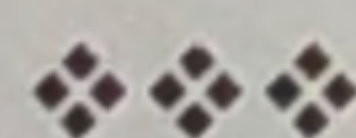
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Allaah (ﷻ) has sent His Prophet, Muhammad (ﷺ), with the most complete, easiest, comprehensive, and most beneficial legislation for

His servants. The Prophet (ﷺ) then established the Islaamic nation in Madeenah. The legislation was settled enjoining the Muslims to remain on one united foundation, on one united methodology. There was no differing and division among them except for what might have occurred in matters of detailed and specific minor issues upon which the people have continuously differed about in the past and present. These are the issues in which it is permissible to strive at deducing the rulings, while accepting and refuting the opinions of others. For every sincere scholar who makes a knowledge-based ruling, there is a reward as the Prophet (ﷺ) said:

“If a judge rules with a decision, seeking and striving (to attain what is correct) and then he is correct, then he has two rewards. And if a judge rules with a decision, seeking and striving (to attain what is correct) yet he is incorrect, then he has one reward.”¹⁴

The type of differing and disagreement in which there is no permissibility and no excuse for discretion or interpretive judgment, is any issue associated with ‘Aqeedah or Manhaj. This is the type of differing that was neither found among the Companions of Allaah’s Messenger (ﷺ) during his time, nor during the times of Aboo Bakr and ‘Umar. The Companions were united upon the same ‘Aqeedah and the same Manhaj.

Afterwards, there arose division and splitting and the Prophet (ﷺ) urged people to be easy and not make matters difficult, and he instructed the people to be lenient and gentle. Jaabir ibn ‘Abdullaah (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) saying,

¹⁴ Recorded by *al-Bukhaaree* (*Fathul-Baaree*: 12/330, no. 7352) and *Muslim* (no. 1716).

“Whoever is prevented from leniency, then all good has been prevented (for him).”¹⁵

Both *Muslim* and *Aboo Daawood* recorded this *Hadeeth*, yet *Muslim* did not mention the wording, “all”.

Aboo ad-Dardaa narrated that the Prophet (ﷺ) said:

“Whoever is given his portion of gentleness, then he has been given his portion of good. And whoever has been prevented from his portion of gentleness, he has been prevented from his portion of good.”¹⁶

At-Tirmidhee and others have recorded this *Hadeeth*.

Aboo Moosaa al-Ash’aree said: Whenever Allaah’s Messenger (ﷺ) would send anyone of his Companions for some purpose, he would say to him:

“Give glad tidings and do not cause the people to run away. Be easy and do not make things difficult.”¹⁷

Al-Bukhaaree and *Muslim* both recorded this *Hadeeth*.

The Prophet (ﷺ) also said,

¹⁵ Recorded by *Muslim* (no. 2592) and *Aboo Daawood* (no. 4809).

¹⁶ Recorded by *Imaam Ahmad* in his *Musnad* (6/451) and *at-Tirmidhee* (no. 2013) and he said, “This *Hadeeth* is *Hasan Saheeh*.” It has also been recorded by *al-Humaydee* in his *Musnad* (no. 393), *Ibn Abee Shaybah* in his *Musannaf* (no. 25296), *al-Bukhaaree* in *al-Adab al-Mufrad* (no. 361), and *al-Bayhaquee* in *as-Sunan al-Kubraa* (10/193, no. 20798). *Al-Albaanee* said it is *Saheeh* based upon other narrations.

¹⁷ Recorded by *al-Bukhaaree* (*al-Fath*: 1/196, no. 69) and *Muslim* (no. 1734).

“Beware of extremism within the religion.”¹⁸

Extremism is to go beyond the limits in anything. This is what has led the *Khawaarij* to misguidance and caused them to leave the correct way. They went beyond their limits and thereby left the correct, balanced path. Describing this, the Prophet (ﷺ) said,

“They will pass through the religion just as an arrow passes through a target.”¹⁹

This is because anyone who shoots an arrow at a target or animal, then this arrow may pierce its target and then exit it. So the Prophet (ﷺ) likened them to this arrow as if they enter Islaam and then leave it as the arrow does with its target.

The Prophet (ﷺ) said,

“Beware of extremism in the religion, for it destroyed those who were before you.”²⁰

Meaning take heed, for the previous nations went to extremes in their religion, some becoming monks. They imposed upon themselves things Allaah did not obligate them to do. So Allaah dealt severely with them, making things difficult for them due to

¹⁸ Recorded by Imaam Ahmad in *al-Musnad* (1/347), *an-Nisaaee* (no. 3057), *Ibn Maajah* (no. 3029), *Ibn Abee Shaybah* in his *Musannaf* (no. 13907), *Ibn Abee 'Aasim* in *as-Sunnah* (no. 98), *Ibn Khuzaymah* (4/274, no. 2867), *Ibn Hibaan* (no. 3860), *at-Tabaraanee* in *al-Mu'jam al-Kabeer* (12/121, no. 12747), *al-Haakim* (no. 1/466, no. 1711), and *al-Bayhaqee* in *as-Sunan al-Kubraa* (5/127, no. 9534). The following scholars have declared this *Hadeeth* as authentic: *Ibn Khuzaymah*, *Ibn Hibaan*, *al-Haakim*, *adh-Dhahabee*, *an-Nawawee* in *al-Majmoo'* (8/171), *Ibn Taymiyyah* as in *Majmoo' al-Fataawaa* (3/383). Ahmad Shaakir and Shaykh al-Albaanee also declared it to be authentic.

¹⁹ Recorded by *al-Bukhaaree* (*al-Fath*: 8/717, no. 5058) and *Muslim* (no. 1064).

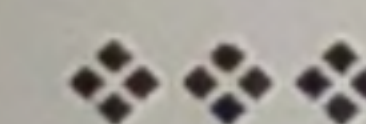
²⁰ Recorded by Imaam Ahmad and *an-Nisaaee*. See *as-Saheehah* by *al-Albaanee*

their extremism. We will not talk at great length about this for it is a long subject. The Prophet (ﷺ) said,

“For it destroyed those before you. It caused them to spill their blood and to make lawful that which was prohibited for them.”²¹

And he (ﷺ) also said:

“Indeed, this religion is strong and well-established so enter deeply into yet with moderation. For the one who traverses it harshly will neither reach (his goal) nor will it spare anyone.”²²



²¹ Recorded by *Muslim* (no. 2578).

²² Recorded by Imaam Ahmad in *al-Musnad* (3/199), *al-Bayhaqee* in *as-Sunan al-Kubraa* (3/18, no. 4743). *As-Suyootee* hinted to its authenticity in *al-Jaami' as-Sagheer* (no. 2509) and *al-Albaanee* declared it to be *Hasan* in *Saheeh al-Jaami'* (no. 2246) from the *Hadeeth* of *Anas*. *Al-'Iraaqee* said in *al-Mughnee* (no. 1232): “Its chain of narrators as recorded by *al-Bayhaqee* from *Jaabir* is not authentic.” *Al-Albaanee* also declared it to be weak from the narration of *Jaabir* as in *Dha'eef al-Jaami'* (no. 2022) and *adh-Dha'eefah* (no. 2480).

“Beware of extremism within the religion.”¹⁸

Extremism is to go beyond the limits in anything. This is what has led the *Khawaarij* to misguidance and caused them to leave the correct way. They went beyond their limits and thereby left the correct, balanced path. Describing this, the Prophet (ﷺ) said,

“They will pass through the religion just as an arrow passes through a target.”¹⁹

This is because anyone who shoots an arrow at a target or animal, then this arrow may pierce its target and then exit it. So the Prophet (ﷺ) likened them to this arrow as if they enter Islaam and then leave it as the arrow does with its target.

The Prophet (ﷺ) said,

“Beware of extremism in the religion, for it destroyed those who were before you.”²⁰

Meaning take heed, for the previous nations went to extremes in their religion, some becoming monks. They imposed upon themselves things Allaah did not obligate them to do. So Allaah dealt severely with them, making things difficult for them due to

¹⁸ Recorded by Imaam Ahmad in *al-Musnad* (1/347), *an-Nisaaee* (no. 3057), *Ibn Maajah* (no. 3029), *Ibn Abee Shaybah* in his *Musannaf* (no. 13907), *Ibn Abee 'Aasim* in *as-Sunnah* (no. 98), *Ibn Khuzaymah* (4/274, no. 2867), *Ibn Hibaan* (no. 3860), at-Tabaraanee in *al-Mu'jam al-Kabeer* (12/121, no. 12747), *al-Haakim* (no. 1/466, no. 1711), and al-Bayhaqee in *as-Sunan al-Kubraa* (5/127, no. 9534). The following scholars have declared this *Hadeeth* as authentic: *Ibn Khuzaymah*, *Ibn Hibaan*, *al-Haakim*, *adh-Dhahabee*, *an-Nawawee* in *al-Majmoo'* (8/171), *Ibn Taymiyyah* as in *Majmoo' al-Fataawaa* (3/383). Ahmad Shaakir and Shaykh al-Albaanee also declared it to be authentic.

¹⁹ Recorded by *al-Bukhaaree* (*al-Fath*: 8/717, no. 5058) and *Muslim* (no. 1064).

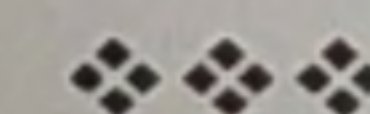
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He was raised in a house of knowledge and he began his studies with his father. Then he went on to study in Damascus and from there he became a student under Ibn Taymiyyah in 712 AH. He remained with Ibn Taymiyyah until the death of his teacher in 728 AH. For those 16 years, he assisted his teacher in defending the *Sunnah* and was jailed with his teacher on more than one occasion.

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